

Surah al Qalam [the Pen] (68) - Abdul Nasir Jangda

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Introduction:

There are almost 7 divisions in the entire Copy [Mus-haf] of the Qur'an according to Theme. The final of these 7 sections starts from surah Mulk [surah number 67] to surah an-Naas [surah number 114].

This final part [last 7th of the Quran] focuses on; **sources of Reflection, People, their final scenes they will face on Judgment Day and Hellfire and Paradise.**

Surprisingly, even though it is the final part of Qur'an - it was revealed the earliest in Makkah.
It is spiritual and focused on the basic and foundation beliefs required to be a true believer.

Similarities between this surah al Qalam, and the previous surah al Mulk:

1 - Surah Mulk tells us how to appreciate Allah's blessings, and how to believe in Him.

Surah al Qalam is the pair of surah al Mulk. Some scholars even said that it is like a mirror of it.

If surah Mulk focused on believing in Allah, this surah Qalam focuses on believing in His Messenger, Muhammad (sal Allah alayhi wasalam).

2 - Surah al Mulk tells us to believe in Allah, and if you don't - then here are the consequences (hellfire).

Surah al Qalam tells us to believe in Prophet Muhammad, and if you don't - here are the consequences (hellfire.)

This is why the surah begins with Qalam (the Pen) and yaSTuRoona - that which they are Writing out.

So it's talking about **Knowledge**. Allah's Messenger would receive the Qur'an and his companions would write [transcribe] it down.

So it's very appropriate in the role of the deliverance of the message.

Their is a smooth connection and Coherence between surah Mulk and Qalam:

Surah Mulk 79:29 - Qul huwwa ar-Rahman, aamannaa bihee wa 'alayhi tawakalnaa fa sa ta'lamoona man huwwa fee Dalaalin mubeen - say He is the Most merciful, we believe in Him and upon Him alone we have put our trust, so soon you will know who was in clear error.

Surah Qalam 68:7 - most definitely your Master who knows who is astray and He is well informed who are rightly guided.

So surah Mulk mentioned how there are two parties; believers and disbelievers, and this surah Qalam discusses that Allah fully knows who are astray and He knows who are the rightly guided.

Themes and Structure of surah Qalam:

1 - Similar to surah Mulk, except that **surah Qalam is sharper in it's tone.**

2 - Surah Mulk was 30 aayaat. Surah Qalam is 52 aayaat. So **this surah is more longer and detailed in describing the consequences of the peoples actions.**

3 - Surah Mulk focuses on believing in Allah, which is obvious and easy on human nature.
However, **surah Qalam focuses on believing in Prophet Muhammad as Allah's Messenger, which requires more detail and requires more warnings of the consequences of disbelief in him.**

Even hadeeth rejectors reject the Sunnah of Prophet Muhammad, and the disbelievers do too. Why? Because submitting to another human is hard for humans.

Allah is telling us that Prophet Muhammad speaks on Allah's behalf.

4 - surah Mulk ended with;

Say (O Muhammad), if Allah destroyed me and those with me or had mercy on us, then who would save the disbelievers from a painful punishment?

The disbelievers are being told that even if the Messenger who is warning you of Judgment Day was to die, who would save you disbelievers from Allah's punishment (for your evil actions of this life?).

Surah Qalam is going to show us that the tactics the disbelievers use is to discredit/character assassinate this person, so the other humans will already not take the Messenger seriously. The general people will already get a biased image of the character they are going to see.

This technique of Character Assassination has been used throughout history, especially by the corrupt and those who control the media.

The disbelievers secretly heard the Qur'an and were amazed by it. So they could not discredit it, so their next resort was to use the method of character assassination.

However, the praise is for Allah - this was difficult for these people because Prophet Muhammad was the most honorable and noble man with the greatest character, and so they had to resort to lies against him.

The disbelievers claimed Prophet Muhammad was;

1 - Crazy/mad/insane:

They found this a useful tool. They would argue, how can you believe someone who says that you will come back to life after your bones have decomposed in the ground, and then after coming back to life - you be judged and face consequences for your actions you did in this world?

They would tell people that a person with such beliefs is Insane, so you should not listen to him.

2 -Corrupt:

They would say that he is corrupt because he is causing separation between the father and his son, man from wife etc. So you should not approach this man because he may cause you problems between you and your people.

So in this surah, Allah refutes both these claims (especially in the beginning aayaat/verses of the surah).

Look at the character of this man, look at and listen to the revelation he is reciting to you.

Now compare it to the corruption of the rulers you have.

..fa sa Tubsiru wa Yubsiroon, bi ayyikum-ul maFtoon - so soon you will see, and they will see, who is really affected (by insanity etc.)

Soon people will find out the truthfulness of this message, it will be exposed to them and the corruption of the leaders will also be exposed.
Then people will know who truly is insane.

It just takes a bit of Fitrah (common sense/Natural disposition) and people will realise this.

This surah is split into 3 parts:

1st part - Defending the Messenger of Allah, Muhammad (sal Allah alayhi wasalam). If you don't believe in him, then don't - but do not insult or harm Prophet Muhammad.

2nd part - The companions of the Garden [aS-haab al Jannah].

Allah gives us an example: Imagine there were people who have all wealth they desired (i.e. Garden full of all fruits). They took these blessings for granted and did not thank Allah for them, nor did they use these blessings to help the poor and weak.

So Allah removed all these blessings from them suddenly within one night.

That is the example given in this surah which we will discuss as it comes insha' Allah.

Quraysh is a powerful tribe who have all sorts of wealth, however - they abuse this and harm the poor believers. Isn't Allah able to make the rich and powerful Quraysh into poor people if He wills?

Realise your way before it's too late.

3rd part: Harshly rebuking those who deny life after death.

The disbelievers would say that - if hypothetically there is a life in the next world. What is preventing us from being in power in the next world, just as we are in power in this world?

a - Response: Do you think that Allah is so unjust that He cannot see the difference between the one who is right (and submits to Him) and the one who is wrong (disbelieves in His signs)?

b - Allah challenges the disbelievers that if there is no next life, or that the disbelievers will be successful in the next life, then produce your evidence or proof that this is true.

c - the surah begins with Allah defending His Messenger, and then ends with consoling him (sal Allah alayhi wasalam.)

This is the true beauty of the surah. It is very powerful - especially when Allah defends and consoles His Messenger.

These are amazing aayaat because it shows the high rank of Prophet Muhammad in the sight of Allah, and how sensitive Allah is in regard to him.

So Allah ends the surah by telling Prophet Muhammad that you should not be offended by their insults, so be patient - they will face the punishment on Judgment Day.

Another consolation from Allah to Prophet Muhammad is; And do not rush (don't become impatient). Why? Because there was another Messenger - Prophet Yunus (Jonah) - the companion of the Whale (saahib-il Hoot). He became a little bit impatient for the help of Allah to arrive/he rushed a little bit. So Allah put him through some training.

Yunus was very patient, but just a little more patience will give you success.

Ayah 1:

وَالْقَلَمِ وَمَا يَسْطُرُونَ ﴿١﴾

NuuN, wa-l Qalami wa maa yasTuroon

Nun. By the pen and what they inscribe,

Nuun (letter **N** in the arabic language).

These are the Disjointed letters (i.e. you recite them as individual letters).

There are 29 places in the Qur'an at the beginning of each surah, which have these Disjointed letters recited at their Beginning.

Below are some examples;

1 Letter: Qaf (surah Qaf), Nuun (surah Qalam), Saad (surah Saad), Nuun (surah Qalam) etc.

2 Letters: Ya Seen (surah Ya Seen), Ta Ha (surah Ta Ha), Ha Meem (surah Fussilat) etc.

3 Letters: Alif Lam Meem (surah al-Baqarah), Alif Lam Ra (surah Yusuf) etc.

4 letters: Alif Lam Meem Saad (surah al A'raf)

5 Letters: Kaaf Haa Yaa Ayn Saad (surah Maryam), Ha Meem Ayn Seen Qaaf.

This is the largest amount.

In 'Ulum al Qur'an (sciences/knowledges of the Quran) these are called:

alHuroof al MuQata'at [the Disjointed Letters].

These are letters that are to be read and recited individually.

What do these Letters mean?

The meaning of these letters has not been clearly explained by Allah in the Qur'an or authentically from Prophet Muhammad (sal Allah alayhi wasalam).

However, some Companions of Prophet Muhammad (sal Allahu alayhi wasalam) held some views regarding these letters, aswell as some of the Salaf and scholars:

The opinions mentioned may not necessarily be authentic and may have weaknesses;

- NUUN [N] =

1 - Some Sahaba and scholars stated that because the letter **Nuun is next to the word Qalam [Pen] in this ayah, Nuun may refer to the Inkpot.**

2 - Others said; **Lawh (Tablet) - that which is written on.**

3 - some said that **Prophet Yunus** is mentioned in this surah later on, and he is called Dhun-NUUN [surah [Anbiya 21:87](#)] in other parts of the Qur'an. So it may be that NUUN is referring to Prophet Yunus.

However, none of these opinions have been accepted by the vast majority of the scholars of Tafseer, Hadeeth and others. Along with the fact that most of these may not be authentic narrations.

So what do these Disjointed Letters mean?

Answer:**We really don't know what these Letters mean.**

Conclusion: If we don't know what these Letters mean, it means that we have to humble ourselves due to our lack of knowledge/understanding as humans.

Allah has mentioned the Qalam (Pen) next to this statement - NUUN - which we don't understand. So even though the Pen represents knowledge, **we humans' still do not know ALL knowledge.**

wa maa yaSTuRoan - and what they Write out ([write] complete lines = SaTR)

This could be used:

wa maa yaKTuBoon - and what they Write.

However, ***yaSTuRoan* has a more stronger meaning of 'Complete Lines' (being written) - which shows a sign of more intellect.**

So when Allah says - Nuun - we feel humble because we realise that we do not understand meanings of Letters from the exact same alphabet which we use in our day to day lives.

These words are also part of the I'jaaz [miracle] of the Qur'an - the Linguistic Miracle of the Qur'an.

Why? Many scholars say that This is the 2nd surah which was revealed after the first revealed surah 'Alaq (96).

So the 2nd surah which was revealed to Prophet Muhammad is already **challenging the polytheists of the Quraysh - that you know what the letter 'Nuun' is, you use it in your speech, but you do not know it's full meaning, you do not know everything of what you claim to be experts on.**

Imagine someone said a Letter from an Alphabet to you out loud in a loud and extended tone, then suddenly paused. You would be confused, look at that person and wait to see what he is going to say next.

Then the words which come next are so powerful and deep, that it shakes you to the core.

So we see that the usage of the Disconnected Letters has a strong purpose.

The Pattern that we see with these letters can be seen as below:

There are 29 surahs which have Disconnected Letters on their beginning.

24 of these surahs immediately have a mention of the Kitab [Book]/Quran straight after these Letters.

The other 5 surahs which do not mention Kitab or Quran after the Disconnected Letters include;

- surah Maryam,
- surah al Ankabut,
- surah al-Ruum,
- surah al-Shura
- Surah Qalam

1 - The first thing is that even though the word Kitab or Quran is not said, there is always an implicit reference to the Qur'an.

i.e.

- **Surah Maryam** - a Mercy is mentioned. The greatest Mercy for mankind, especially this Ummah is the Qur'an.

- **surah al-Ankabut** - People are Tested. How? Through how much they will obey the Qur'an and stay firm upon that.

- **surah ar-Ruum** - the beginning of the surah is a Prophecy, a miracle. Prophecising that the Romans will be defeated within 3 - 9 years. And this did occur. Another miracle was that the Muslims will rejoice on that day (when the Romans win.) and they did - because that was the day the Muslims won Badr!

- **surah Shura** - this is that what was revealed to you (O Muhammad) and those before you - i.e. the teachings in the Qur'an.

- **surah Qalam** - the Pen is referring to the best of knowledge - the Qur'an.

2 - All 29 surahs' towards their END talk about the Qur'an.

i.e. See surah al Baqarah - aaamanna ar-Rasoolu bi maa uNzila ilayhi.. (we believe in the Messenger and what has been sent Down to him [the Quran])..

3 - a Literary Perspective -

If 24 out of 29 surahs are continuously mentioning the Book/Kitab or the Quran straight after these letters. Then just when we hear these letters - straightaway we remember a reminder of the Book or the Qur'an.

This is the End of part 1 surah Qalam alHamdulillah, we will continue the Linguistic (word by word) definitions of the words of this surah in part 2 insha'

Allah.

Qalam [Ayah 1-4]

[Download: part B/2 \[MP3 Download\]](#).

Ayah 1:

ن وَالْقَلَمِ وَمَا يَسْطُرُونَ

Nun, wa-'l Qalami wa maa yaSturoon

Nun. By the pen and what they inscribe,

Nuun,

wa-'l Qalam - by the Pen.

Wa [huroof Jaarra] - an Oath is being taken by the Object that will come after it.

In this context, the Qalam (Pen) is being mentioned.

The Huroof Jaarra means that this 'Wa' makes the word after it in 'maJroor' form (with a Kasra/zeyr) on it = qalamI.

wa-'l QalamI = (I swear) by the Pen.

wa maa yaSTuRoona - and by what they are Writing out (in complete lines = SiTR).

An Oath in the Qur'an is done by Allah to;

- 1 - Honor and Dignify that creation.
- 2 - Calling Attention to that object.
- 3 - that creation/object ties into the Theme/message of that surah.
- 4 - Elaborate/prove a point.

In this surah - the idea of **a Qalam/Pen is relevant to the Theme of this surah.**

Through these Oaths; Allah is establishing;

- 1 - That which the angels write out.
- 2 - Proving aayaat 2 - 4 of this surah.

What is meant by 'the Pen'?

Difference of Opinion in Classical Tafseers;

a - the Pen of Decree/Destiny - which write the decree of all that was to come.

Hadith 1 :

Ubadah bin Samit narrated that the Messenger of Allah said [meaning];

(Surely the first thing which Allah created was the Pen. Then He told it to write. So it did so -writing- uptill what would happen till the Day of Ressurrection)

(Tirmidhi and Musnad Ahmad - Hasan-Saheeh/Good-Authentic)

Hadith 2:

Abdullah ibn 'Amr ibn al 'Aas.

the Prophet (sal Allah alayhi wasalam) said (meaning);

Allah wrote the decree of all of creation before creating the heavens/skies and the Earth by 50,000years.

(Saheeh Muslim)

So this Qalam could be **the Pen of decree/Destiny**, as was the opinion of Ibn Abbas.

[as az-Zamakshari and ar-Razi quoted Ibn Abbas in their tafseers'.]

The 2nd opinion is - the **Pen of the Angels**.

This is not a specific pen, rather - it is the pens of the angels who constantly write the deeds of mankind and jinn - good and bad.

(Surely the first thing which Allah created was the Pen. Then He told it to write. So it did so -writing- uptill what would happen till the Day of Ressurrection)

3rd opinion -

The Pen that people use. **A pen which people write with.**

a Pen is extremely powerful because it writes down; ideas, history, theories, identities, plans for the future etc. It writes down what people think, feel, experience and much much more.

Abdur Rahman al Busti said: When the brave soldiers take an oath by their swords and they count their sword, they consider their sword as a sign of their honor.

However, the Pen which is used to write a book - suffices for pen and dignity.

Why? Because Allah never took an Oath by the sword, but He did take an oath by a Pen.

So if the Pen of humans is meant, then '*wa ma yaSturoon*' - "and what they write in complete lines", means - **Human History which men write out.**

This is the view of many Muffassiroon (scholars of Tafseer).

So Allah is pointing out to the Quraysh disbelievers and any disbelievers who oppose Allah's guidance, that;

Look through the history of humanity and see if you have ever come across an individual who has come even close to Muhammad ibn Abdullah (sal Allah alayhi wasalam).

In terms of his; honour, nobility, selflessness, character, compassion, kindness, benevolence, generosity.

Also see of the people who opposed the Messengers' in the past and what happened to them when they opposed them.

The Quraysh fully knew this because they were fully aware of what happened to the people of 'Aad and Thamood, who the 'Arabs were distantly related to.

2 - Some scholars also had the opinion that the Qalam refers to the Pen and '*wa ma yaSturoon*' - **what is written in complete lines** - **refers to the Qur'an.** Many scholars of tafseer and hadeeth held this view.

We see in surah 'Alaq (96:4) that Allah says; "*aladhee 'alamma bi-l Qalam*" - He (Allah) who taught with the Pen. [Alaq [96:4](#)]

The companions of Allah's Messenger would write out the Qur'an in his presence so it could be preserved.

This ayah could therefore mean the written Qur'an and the (handwritten/Penned) means by which it has been preserved through the hands of the Companions of Prophet Muhammad (sal Allah alayhi wasalam).

In this surah (and other surahs'), Allah mentions the Qur'an and then gives a defense of His Messenger.

This is because the disbelievers' were baffled by the Qur'an because it was so amazing, so they would defame the Messenger.

So Allah is honoring the Messenger by defending the Qur'an - because how can a person be insane when he has come with a Recital which even you disbelievers find amazing, unmatched and life changing?

So Allah is making these people study the history of mankind and see if;
1 - there is anyone equal to Prophet Muhammad in all his traits.
2 - such a person who has such traits can be a mad man/insane, while reciting such amazing and influential positive speech.

Ayah 2:

مَا أَنْتَ بِنِعْمَةٍ رَبِّكَ بِمَجْنُونٍ

maa anta bi ni'mati Rabbika bi majnoon

You are not -by means of the blessing of your Lord- insane.

This ayah is a defense of the Messenger (sal Allah alayhi wasalam.)

Ni'ma - commonly translated as 'Blessing':

1 - the Ni'ma in this surah refers to the blessing of Islam. I.e. It is because of the blessing of the Divine Revelation.

I.e. You have not become insane (O Muhammad) because of this Qur'an.

2 - Allah is also consoling His Messenger. 'You really are a Messenger of Allah.' you are not insane like the liars claim. Allah is reassuring His Messenger of this reality, because when people say something about you alot - you might start to believe it.

Surah Tur 52:29: **فَذَكِّرْ فَمَا أَنْتَ بِنِعْمَتِ رَبِّكَ بِكَاهِنٍ وَلَا مَجْنُونٍ** - And you are not by means of the blessings of your Lord a soothsayer or a madman.

Surah Taha 20:2: **مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَىٰ** - I did not send down the Qur'an on you so that you will be ruined.

You are not crazy, and the fact that you are not crazy is because of the blessing of your Lord.

3 - I.e. You are not insane as a Mercy from Allah. I.e. you will not get these problems that other humans have.

I.e. You are protected from being affected by devils, insanity, and other faults and evils.

Hassab bin Thaabit was a poet of the Messenger of Allah;
his poetry would praise the Messenger of Allah so much - saying that the Messenger of Allah was such a perfect human being, extremely handsome, as if he chose his own attributes and characteristics. No woman ever gave birth to anyone more beautiful than him etc.

So in this ayah - Allah has defended His Messenger from the insults and attacks by the disbelievers'.

Ayah 3:

وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ

wa inna laka la ajran ghayra mamnoon -

And most definitely, for you is a reward that will never discontinue.

In the previous ayah - Allah negated. A rhetorical technique used to debate and refute the people. I.e. Negation and Affirmation.
This is really useful because it covers all areas.

So in this ayah, and the previous ayah - affirmation and negation is used.

Ajr - reward. Reward someone for something they have done.

It is implicitly referring to the Da'wah (inviting people to Islam) of Allah's Messenger, Allah will reward him for that.

Most definitely, exclusively for you there is reward without limit:

1 - You make life difficult for the Messenger of Allah (O disbelievers) - but your opposition raises his honor and reward.
He becomes more dearer to Allah and the believers, the more you harm him.
So you are not even successful in harming him - because your harm increases his status and success.

maMnoon - something Cut off/limited.
Ghayra mamnoon - NOT cut off/limited.

2 - It is like Allah is saying to His Messenger;
The small number of followers you have will not lessen (like the disbelievers hope), rather it will continue to increase. Your call will continue to gain even more followers.

Allah's help will continue to come to you without limit (ghayra mamnoon)

3 - Then you will also gain an amazing reward in the life to come without limit (i.e. an Eternal place in Jannah/Paradise).

There are 4 degrees of Emphasis in this ayah, to remove all doubts.

1 - Inna = Surely - [used to remove doubt]
2 - LaKa - For You. (because this is placed earlier in the sentence [whereas it is usually at the end of a sentence] - it produces more Emphasis).
3 - La ajran - Surely payback.
4 - ajraN (taFkheem - gives weight) to a statement. Al Ajr is not mentioned, but ajraN. So this is another Emphasis.
Very great reward.

wa INNA LAka LA ajraN ghayru mamnoon - and **SURELY SURELY For you SURELY (is a) GREAT reward.**

Ayah 4:

وَإِنَّكَ لَعَلَّ خُلُقٍ عَظِيمٍ

wa innaka la 'alaa khuluqin adheem

And most definitely you are upon a very great and powerful disposition/character/mannerism.

A few ayah earlier, Allah told His Messenger that you are not crazy. For you is a reward without limit. And most definitely you are upon a great character.

Remember that the disbelievers wanted to Defame/character assassinate the Messenger of Allah.

The disbelievers would say evil about the Messenger of Allah; i.e. they would say he breaks up a son from his father (i.e. a son may leave his fathers religion), and they would say that he does not obey his tribes leaders (who called to polytheism) etc. So the people would think that he is doing evil so they would stay away from him.

So Allah negated all these lies and character assassinations of the disbelievers by simply saying one line;

wa INNaka LA 'ala khuluqiN AdhEEmiN

And SURELY you are SURELY upon CONTINUOUSLY Great Mannerisms.

We see that 4 emphasises were also mentioned in this ayah = No doubt you are upon Continuously Great Mannerisms.

Allah is not saying your message or teachings are of a Great Mannerism (yes they are) but Allah is saying you (O Muhammad) are on the best mannerisms in all aspects of your life.

These aayaat would later be spread to other people, so the news would

spread and refute the false lies of the disbelievers'.

'Ala - On top of something [isti'la] = Upon.

'Ala implies; You are UPON like a train of truth (Islam) and the believers are riding on TOP of it to the destination they want to go to (i.e. Paradise).

So Allah is telling His Messenger, you are UPON ('ALA) great mannerisms. Which means that he is on top of great mannerisms and travelling to wherever the direction of good manners are.

Khuluq - aKhlaaq - someones disposition/temperament/natural mode of behaviour.

How you Made (khalq - created) yourself out to be.

In the beginning, someone might force themselves in good behaviour. But when it becomes natural for them to act a certain way = Khuluq.

Allah describes the Khuluq of Allah's Messenger as Adheem;

Adheem -

1 - Adhama - something to be great and impressive. (i.e. Allah is al Adheem).

2 - Adhama - something very strong and stable and firm. (i.e. A bone is called Adhm because it is Tough/firm/strong).

Allah's Messenger - according to many ahadith - calls people to have Husn Khuluq - Good Character.

However, he himself has Khuluqun AdhEEm - CONTINUOUSLY Great and Impressive Character. So if anyone sees him, they are amazed and impressed by his beautiful and impressive manners etc.

Even if someone is rude to you, he would reply back with beauty and kindness which would make your heart melt in love for him.

i.e. The hadith on the [bedouin man who urinated in the Masjid](#), or [the young man who asked to commit adultery \(zina\)](#), or [when a man got the sword of the Messenger of Allah and intended to kill him and said "Who will save you from me now?"](#).

In every circumstance - Allah shows us that His Messenger has amazing and

impressive manners. And it does not change, since the letter 'Ya' in adhEEm implies Constancy. I.e. He is constant in his great and impressive manners.

When Aa'isha was asked about the character of the Messenger of Allah, she replied;

Kaana khuluquhu al Qur'an - his manners/character/mode of behaviour was (consistent with) the Qur'an.

The great ethics layed out in the Qur'an were what he lived by.

Ali ibn Abi Talib was asked;

We know what Khuluq al Hasan (Good Character) is, but what is *Khuluq-ul Adheem* (Great/Brilliant character)?

He replied: *It is the Adab (training/manners) the Qur'an gives you.*

Meaning: When ALL the beautiful traits of the Qur'an are applied by someone = Khuluqin Adheem.

Adab al Mufrad by al Bukhari, Mustadrak al Haakim, Ahmad narrate that the Messenger of Allah said;

Inna ma bu'ithtu li uTtamimma kaarim al aKhlaq - I have only been sent to complete/perfect good/noble character.

That is the premise of the life of the Messenger of Allah.

This is why Allah said in surah [al Jaathiyah 45:18](#);

ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ -

Thumma ja'alnaaka 'alaa shariy'atin fat-tabi'ha - then after that We have placed you on a path (shari'ah = a path to live a way in life), so follow it/live on it and do not follow the desires of those who do not know. [Jathiyah 45:18]

وَأُمِرْتُ لِأَنُكُونَ أَوَّلَ الْمُسْلِمِينَ

And I have been commanded to be of the first of the Muslims [of this Ummah/nation.] [Zumar 39:12]

So Allah's Messenger set the example for us.

The scholars mentioned that the **Khuluq al Adheem comprises of:**

- 1 - Firm adherence to the junctions/commands of the religion.
- 2 - knowing the reality of the religion.
- 3 - being extremely forbearing.
- 4 - 'Adl - Justiceness and Fairness in all matters.
- 5 - Being able to deal with people who give you extreme difficulty, and restrain yourself.
- 6 - When someone does something good to you - being Appreciative.
- 7 - Having Humbleness and Humility.
- 8 - Zuhd - Not being attached to the world while living the world.
- 9 - Self Respect - having shame and nobility.
- 10 - Being Pardoning ('Afuw)
- 11 - Confident.
- 12 - Haya' - Modesty
- 13 - Shuja'a - Bravery
- 14 - Knowing when to be Quiet
- 15 - Being calm and collected and self control in life.
- 16 - Self Respect, and Dignity.
- 17 - Rahma - Mercy.
- 18 - Being very Excellent when dealing with people in interaction and with ones self.

Leadership Skills:

- 19 - Being thoughtful in speech.
- 20 - Having a Bright face (i.e. Smiling) and approachable.
- 21 - Thubaat - being Consistent in what you start and do to achieve.
- 22 - Hukm - Giving commands and authority in the correct manner to the right people.
- 23 - Being Active and Noble in helping in action.
- 24 - Calm, Cool and Collected, not in constant worry.
- 25 - Watching what you eat and drink (i.e. only pure and good things)
- 26 - Impart these same qualities to your family members.

Specific to the Messenger of Allah:

- 27 - Being skilled in managing and directing the affairs of the Ummah well.
- 28 - Fasaah-il Qalam - Having the best and clearest speech.
- 29 - Jawaami'-ul Qalim - Being Brief and Concise in speech - yet having so much meaning.

Anas said;

I served the Messenger of Allah for 10 years; he never yelled at me, he never hit, he never reprimanded me.

Aisha said;

Allah's Messenger never layed his hand on anyone ever. (ie. He never hit or smacked anyone.)

Jaabir ibn Abdullah said;

Whenever the Messenger of Allah was asked for anything, he never said no (to their request).

Abu Dawud narrated;

Aisha said, ***"the Prophet advised his Ummah that by means of good character - they could attain and go beyond people who spend their nights praying and their days fasting."***

So good character is one of the best acts of worship if done for the pleasure of Allah.

Mu'aadh ibn Jabal was going to be sent as a Governor of Yemen by the Messenger of Allah. He said; when I placed my foot into the stirrup of the horse, the last piece of advice the Messenger of Allah gave me was;

"Ya Mu'adh ahsin khuluqaka lin-Naas - O Mu'adh, perfect your character when dealing with the people."

This is what would make the people love him, and then they would love to obey him.

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